The Bombay Guardian.

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WEEKLY REVIEW.

—The Poona Orphanage Press has published in pamphlet form a sermon delivered in that city by Professor Lindsay of the Free Church of Scotland. This pamphlet ought to have a very wide circulation. It is full of practical matter from beginning to end. Amongst other things he said to his hearers,

As this is the last time in all probability that I shall preach in Poona, I should like to say a word about something lying very near my heart. You must have seen from the railway as you have gone from Poona to Wathar, at Jejuri, a huge temple, frowning dark like a mediæval fortress, against the back-ground of grey hills. Forty miles below Satara in a secluded glen at Pal there is another. Go to Dhond, then up to Visapur, get to the foot of the hills, then climb up and you get a third building. They are the three great temples of Khandoba, lord of Jejuri. To these three temples the poor village folks all over the Maratha country look with awe, and to them they bring in fulfilment of vows their young daughters, and hand them over there to a life of nameless degradation. These poor girls after they have been enrolled in Khandoba's service wander over the country in bands. They are one of the greatest hindrances to the moral and social elevation of the people. Some places where they mostly congregate are Sodoms. Brahmins as well as Missionaries have told me of this plague-spot. Have you, living comfortably here, no share in this burden? What would our Master have done—the friend of publicans and sinners? He has told us that every bit of work so done in His name is done for Him. He has told us that we are to show our love to God, who is unseen, by our love to the brethren who are seen. And that poor besotted man, that poor girl who has thrown away her womanhood—are they not our brother and sister in God's sight? For them as for us Christ died.

The Christian Church throughout the world has a tremendous responsibility with regard to these poison-centres of India, these moral cesspools of worse than choleraic infection. We have very little hope from the present Government of India, conspiring as it is for the return of the legislation which Hugh Price Hughes well calls the Infamous Acts. But we do look with strong faith to our brethren in England, Scotland and the States, that they will give the Christian Church in India a helping hand in sweeping away the blackest, vilest infamy since the days of Sodom and Gomorrah. What Christian's heart has not bled, who has seen the bands Dr. Lindsay speaks of, with little girl-children amongst them who would be using the baby's rattle in England. Followers of the Saviour, save them! and thunder at the doors of our worse than sleepy Government until they awake to their duty in the matter.

—The article which appeared in our last issue, entitled "Are Miracles Possible," was from the excellent Boston *Christian*, the first published of the papers of that name. Acknowledgment was inadvertently omitted at the time.

—We have received a circular from the Bombay Book and Tract Society concerning the coming season of universal prayer for Sunday Schools, which is to be held on Sunday and Monday, October 20th & 21st. The following arrangements are suggested for observance as far as practicable :—

That on Lord's day morning, October 20th, from 7 to 8 o'clock, private intercessory prayer be offered on behalf of Sunday Schools. That the opening engagements of the morning school be preceded by a meeting of the teachers for prayer, or that instead of the usual morning school exercises a prayer meeting of the teachers, scholars, and congregation be held. That ministers be asked to preach Special Sermons on the claims of the Sunday School, and the necessity for increased preparation and consecration on the part of Teachers. That in the afternoon the ordinary engagements of each school be shortened, and the scholars unite in a devotional service, interspersed with singing and appropriate Addresses. To this service the parents of the scholars might be invited. That at the close of the afternoon or evening service the teachers, in unison with other Christians, meet for Thanksgiving and Prayer. That on Monday morning, October 21st, teachers again bring their Scholars, one by one, in private prayer before God. That in the course of the day the women teachers of each school hold a meeting for United Prayer and Thanksgiving, and that in the evening each Church or congregation be invited to hold a meeting at which the interest of the Sunday school should form the theme of the prayers and addresses. That on the evenings of one or more of the following days special services for young people be held where practicable.

A number of topics for prayer are suggested, and many of these are excellent and useful, covering generally the whole ground of Sunday School work. At the same time the officers of each school will do well to definitely consider its own special needs, so that while praying generally for a blessing on, and the extension of Sunday school work over all the world, they may get definite answers to definite needs for their own special corner of the Lord's vineyard.

—In India, where Young Men's Christian Associations retail "the finest tobacco and cigars," counterblasts against tobacco are frequently received with mockery and jeers. The movement against the defiling habit has, however, reached large dimensions in the Christian Church in America. The *United Presbyterian* reports that the United Presbyterian Assembly has "sent down to the Presbyteries overtures proposing that no one shall hereafter be licensed to preach or ordained a ruling elder who is addicted to the use of tobacco." This was in answer to a petition to the effect sent to the previous Assembly from no less than eighteen Presbyteries. The editor of the *United Presbyterian* gives a *resumé* of the history of the movement in the States, comments upon the great change which has taken place in public opinion on the matter, and dwells upon the fact that very few ministers can be seen in public now-a-days smoking and chewing tobacco, as was the case a quarter of a century ago. The fact of ministers and congregations *chewing* tobacco is almost unbelievable to some minds, but we have ourselves heard the "pat," "pat," of the tobacco juice all over the floor of the crowded Norwegian Church at Rotherhithe, London, during the intervals of silent worship at that place. Persons who are horror-struck at this defiling of edifices of brick and stone, called "houses of God," ought to be still more horrified at the defiling of the temple of the Holy Ghost, the body of the Christian believer.

—"A Hindustani Christian," writes to the *Shi'd Shi'dán*, to suggest that as the time for Daserah Meetings and conferences of various sorts is coming on, Christians proceeding by rail to those meetings should join fellowship on the journey, take with them their musical instruments and hymn-books, and, as the train enters and leaves each station on the route, let it ring with hallelujahs and the songs of Zion. We commend the suggestions of this Native brother to all whom it may concern. He thus concludes :—"I entreat the heads of families, the teachers, the pastors, and the dear foreign missionaries, who are sent to our land by God, to show us the way. This will cost you no rupees and yet fill the land from one end to the other with heavenly music. Let the godless smoke, drink, chat, and be divided; but *you*, though occupying different compartments and carriages, appear as the branches of the one True Vine, bearing clusters of delicious grapes whose characteristic is to cheer the heart and invigorate the system."

—The people of England are reading between the lines of the despatch of the Government of India with regard to the C. D. clauses in the new Cantonment Bill, and great is their disgust. The *Methodist Times* says,

The military bureaucracy of India is trying to circumvent Parliament in the supposed interests of lascivious soldiers. These fanatics of lust must be taught that they are the servants and not the masters of the British people. If they are so wicked and so stupid that they cannot govern India unless we allow them to encourage fornication and adultery, by all means let them resign their lucrative posts and retire to Paris. We shall be able to find men with sufficient faith in God and in purity to govern India on Christian principles. The war with official lust is not over. Men who have polluted their consciences with the sophisms of the Infamous Acts are, as a necessary penal consequence, incapable both of reason and of moral courage. There is nothing for it except to suppress them as other promoters of public indecency are suppressed.

—When Allsopp's great brewery was turned into a limited liability company the deluded buyers of shares were promised fifteen per cent. They have great difficulty in obtaining five per cent, and the firm

cannot get orders enough to keep the brewery in full working order. All hail! the failure of brewery companies.

—The *New York Independent* speaks out strongly against the exaggerated statements that have gone round the world with regard to the work of "Father" Damien. Speaking from the highest authority, that of the Hon. H. A. Widernan, President of the Board of Health having control of the leper settlement at Molokai, who is himself a Catholic, the editor says, "Father Damien, although always serviceable, was never a chief moving spirit in the improvements that went on. The government had faithful and careful agents, and gave the patients good care." It is further stated with regard to Damien that, "It is notorious that he did not take the ordinary precaution of sanitary cleanliness to prevent his taking the contagion. Others who take these precautions do not contract the disease."

—It is interesting to see that the slanders published in India with regard to Dr. Lunn, "The Friend of Missions," have had very little acceptance in the English religious press.

—Dr. Lunn has a thoughtful collation of facts in the last issue to hand of the *Methodist Times* on the notorious Blavatsky, the new mental mistress of the equally notorious Mrs. Besant, the publishing partner of Charles Bradlaugh. These facts are gathered from the famous *exposé* of the adventuress by Professor Patterson in the columns of the Madras *Christian College Magazine*, and from the report of the Society for Psychical Research, on the matter. Dr. Lunn thinks that in leaving atheism for pantheism, Mrs. Besant "has travelled a long stage on the return journey to the faith." But surely this is a mistake. Error always has its opposites. The furthest swing of the pendulum of rebellion against God in one direction is atheism. The furthest swing in the other direction is pantheism. Pantheism makes God the author of all the evil in the world, whereas His Word distinctly says that it is caused by "the god of this world (who) hath blinded the minds of them which believe not," (2nd Cor. iv. 4) or, in other words, the devil. Pantheism is therefore as rank a blasphemy against Jehovah as the most blatant atheism.

—Bishop Taylor's self-supporting missionaries in Africa have to exercise some self-denial in the matter of food, at any rate for the first few years of their sojourn. Native food is abundant and cheap, but many articles of diet to which the foreigners are accustomed are unattainable or very dear. We in India know that in a climate which is not conducive to a voracious appite such self-denial is often felt to be very real. "Bishop Taylor says: To supply our real needs is not difficult, but to be really satisfied with needed supplies is a different thing. We can't forget the fruitful fields and savory fleshpots of Egypt. Such a change requires careful treatment, great patience and several years of grace. Necessity is a good teacher. In one of our pioneer stations, when our supply of flour was gone and we were reduced to the necessity of using 'quanga' a native bread made from the casada root, a good brother said: 'I can't eat this stuff. I wasn't brought up on anything like this.' I replied: 'It is the bread of the country and I would eat it if it was as bitter as quinine.' The dear brother went on a bread-fast for three days, and then sat down before a plate-full of quanga, sliced and toasted brown before the fire, and said: 'I am going to wear the belt for eating quanga,' and so he did, and found it the most nutritious food that ever passed between his grinders. Butter here is seventy-five cents a pound. God has provided palm oil for the requirements of this country on that line. You can have palm butter in abundance and cheaper than soap grease, and it is much more delicious and nutritious than the imported stuff called butter. We have never yet imported a pound of butter for any of our missionaries."

—Any words from Bishop Taylor on the subject of health must come with considerable force since he personally is a hale and hearty old man, although he has spent his life in hard work and in all sorts of climates, and is now working with all the vigour of a young man in the climate of Africa, considered so deadly to Europeans. He says in the last issue of his paper, the *African News*, that in the earlier days of his ministry he suffered from dyspepsia and began taking medicine regularly until he was checked by an old member of the church who said to him "O, Bro. William, don't take any more medicine as long as you live. I suffered in the same way when I entered the ministry, and made an apothecary's shop of my stomach, and it broke down my constitution, and drove me prematurely into the impotency of old age. O, Bro. William, don't take any more." "I laid his impressive warning to heart," says the Bishop, "and was a total abstainer from physic for fourteen years, till, in California I had a breaking out of nettle rash, and my wife, feeling uneasy, begged me to take a dose of pills. More than twenty years elapsed after that before I took another dose. On coming to Africa, to relieve the fears of my friends, I took quinine, which, as a veritable tonic, I have found to be of use occasionally. Bro. Houck's good advice, I believe, was the means of adding many years to my life. It led me to checkmate the bad effects of chronic ailment, which I would not dignify by the name of sickness. By diligent attention to the laws of health, and being very careful about the quality and quantity of my diet and avoiding stimulants, I have preserved my body from the effects of suffering, and thus added length and strength to my life."

—It was a pitiful spectacle, says the *Christian Leader*, to see the author of *Ecce Homo* proclaiming before a military society at Aldershot in April last that war has been from the outset the instrument of English, by which he means British, trade. The fallacy has been exposed by Spencer Walpole, in his thoughtful "History of England;" and in that excellent little monthly, *The Messiah's Kingdom*, facts are cited to disprove the contention of Prof. Seeley. Commerce by blood and iron ruined the magnificent empire of the Dutch East India company; and the alliance of trade and military despotism cannot be said to have furthered the interests of Spain, whose history proves that something beyond military power is needed to secure lasting empire. If Britain bids fair to succeed where Spain and Portugal and the Netherlands have failed, will her success be due to her armies? History will trace it far more to the energy and integrity which have enabled the pioneers of her commerce to face the dangers of unknown seas and inclement shores, and to overcome the distrust of savage races. One Livingstone is in the long run worth more to British trade than all the soldiers who were ever trained for their bloody work at Aldershot or loaded with honours at a court which continues to be dominated by the mediæval estimate of the worth of arms.

—A letter from a member of the Friends' Mission in Madagascar says:—"Three native school teachers in Antananarivo arranged some time ago to meet every week to study geometry together. This went on for some time, but they found there were deeper topics in which they were all more interested than in geometry, and these, though at first only casually broached when their other work was over, soon laid such hold on their minds as to occupy the greater part of the time they were together. As they became more and more free to talk of religion, they were less and less inclined to spend their time together on geometry. It was but natural that they should go on to occupy some of their time in prayer. One day their conversation turned upon the religious condition of their respective wives. Two of them felt sure their wives were really Christians, but the third was equally clear that his was not, so they prayed for their wives, and especially for this one that she might be brought to a knowledge of the Truth. After one of these meetings, her husband, going home, found her lying on the bed with signs of weeping on her face, and enquired if she was ill. At last he drew from her that she had during the day been very much troubled on account of her sins, which weighed upon her mind as a great burden, but that she had at length been brought to realise something of the work her Saviour had done for her, and now felt quite satisfied that she was forgiven for His sake.

—An International Conference on the affairs of Africa is to be held during the coming autumn. The Native Races and Liquor Traffic Committee have very opportunely, thinks the *Christian*, presented a memorial to Lord Salisbury through the Duke of Westminster. The memorial recalls the language of statesmen on the subject, that of the Premier among others, and urges the importance of united action on the part of the civilised powers. The Queen has been pleased to receive a similar memorial. This vigorous action will receive a grateful acknowledgment from all friends of Africa. The replies to hand awaken hope but the matter is one of such moment as to call for prayer from all those who have followed the awful record of evils which have flowed from this terrible traffic.

—Mr. Hartley, the recently appointed Wesleyan Army Chaplain at Poona, is manifesting a spirit of great devotedness to his work, and not least in military hospital visitation. Considering the pressing need of spiritual work among soldiers, it is to be hoped that he will be allowed to devote himself exclusively to this field of labour.

Give not a hair-breadth of truth away, for it is not yours, but God's.—*S. Rutherford.*

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A SEASON OF BLESSING

AT THE NORTHFIELD CONVENTION.

The following sessions of the Convention were not less full of light and blessing than the first day, which was noticed in our last issue. "It was a sight of moral grandeur on Sunday" writes one who was present, in the *Christian*, "to see the village church packed with the representatives of Christ, the sweet-faced children from the outlying hamlets, the rosy cheeked maiden, the bronzed-faced farmer lads, and the D.D.'s, all alert to catch every word falling from the lips of Mr. Moody. The Mount Hermon Quartette, with the effective choir led by Mr. Sankey, and the platform filled, was an imposing sight. Mr. Moody preached with great fervour, on 'Walking with God.' How can one walk with God if he is yoked up with an unbeliever? There is too much yoking of unbelievers in business; a man joins himself to two ungodly partners, and by-and-by something is done to compromise his honesty. Many a Christian business man has ruined his influence, lost his money and reputation, by such a partnership. A lady

MARRIES INTO A GODLESS FAMILY

for wealth and position. She is dragged down, and not lifted up; though the world may look upon her as high up in the social scale, God looks not on the outward appearance. Lot probably made far more money in Sodom than Abraham made in his land. He sat in the gate of the city, and was looked up to as 'Judge Lot;' but he lost power, lost possessions. The Church hasn't power to-day, because so many of its members are in Sodom. There are twenty Lots to one Abraham in America to-day. If Enoch were alive now, he would be called narrow, bigoted, because he would not attend 'progressive euchre' parties, or such things. Yet he is one of the brightest stars in the firmament of the world's history, for he walked with God, and had power."

Layah Barakat, once a barefooted girl on Mount Lebanon, who was converted at a Mission School in Beyrout, addressed an intensely interested audience in the afternoon. She told of the fearful persecution which was raging when, as a mere girl, she sought an education as a missionary in Upper Egypt; of her escape from the fearful massacre; and of her arrival in America—a stranger in a strange land.

A PATHETIC SCENE.

Among the powerful speakers present at the conversation was Mr. J. G. Wooley once a Minnesota lawyer but who has been down into the depths of degradation and woe through the curse of drink. Of him the writer in the *Christian* says: "Some thought him not less powerful than Mr. Gough. Who knows but he is to be the Elisha bearing the mantle of the Elijah? The great audience was swayed and moved by his torrent of matchless eloquence, born of an experience more bitter than death. 'Oh God,' he cried, in closing one of his addresses. 'If the saloon is not to be banished from America till Christ comes, my prayer is: Lord Jesus, come quickly, and find me sober.' It was a scene of pathetic interest, as we listened to the pitiful cry of one who had been in the deepest depths. Mr. Moody, who never asks anything for himself, was deeply moved, and made an appeal for 2500 dollars to put this man into the field, to work directly among drunkards. 2100 dollars were raised on the spot. Mr. Wooley said we had tried to reform men in the wrong way; we had given them pledges to sign, and asked them them to be manly, and resolve to be men. They must realise that they are hopelessly lost, and can be saved only by the grace of God, before there are permanent results. Other speakers followed, and grateful tributes were paid to Christian women for their unwearied patience and self-forgetfulness. Many an outcast, abandoned by men, has been reached by the fidelity of women. These temperance meetings have been one of the marked features of the Convention."

Five hundred persons or more met at the early hour of 6 a. m. on the next day for a prayer meeting. Mr. Moody had fixed upon that hour in order to test the earnestness of those who had asked him to hold the meeting. "We will see how hungry you are" he said, and the numbers which gathered showed that their seeking was not in word only but in deed.

DR. PIERSON ON PREACHING.

One session was devoted to the subject of how ministers prepare sermons. Dr. Pierson said the secret of preaching is in getting to be in full sympathy with God's Word, and then giving it to the hearers as nearly as possible in God's own words. A man who does not pray himself into a preaching frame, doesn't know how to preach the Gospel. The sermon should grow out of the text which has been brooded over till it has become life. Study the Bible for illustrations. You cannot preach without doing pastoral work. I tried it once, and failed. You must come in contact with your people. Rev. Dr. Hamlin defined the preacher as a herald. He has entrusted to him a definite proclamation that must be set forth. We must declare truths appropriate to the time and circumstances. Turn everything into sermons; cultivate variety; vary matter, method, style. Keep out of ruts. Be sympathetic. Come into contact with men; read them as well as books. Other speakers also uttered weighty words on this subject.

All classes of Christians are gathered at the Northfield Convention, Quakers, Episcopalians, Baptists, Methodists, Dutch-Reformed "Disciples," Presbyterians, &c., all united in Christian fellowship and communion while D. L. Moody, once the rough uncultured country lad, leads them on in his Master's name to higher heights and deeper depths of spiritual experience. Mr. Moody's saintly mother, a gracious and noble woman, is a great centre of attraction, and cordially welcomes her numerous visitors as friends of her son.

A POWERFUL NOTION.

One who had recently been converted gave the following testimony in a prayer-meeting: "On my way here to-night, I met a man who asked me where I was going; I said, 'I am going to prayer-meeting.' He said, 'Religion is only a notion.' I said to him, 'Stranger, you see that tavern over there?' 'Yes,' said he, 'I see it.' 'Do you see me?' 'Yes, of course, I see you.' 'Now the time was, as everybody in this town knows, that if I had a dollar in my pocket I could not pass that tavern without going in and getting a drink; all the people of Jefferson could not keep me out of that place; but God has changed my heart, and the Lord Jesus Christ has destroyed my thirst for strong drink, and there is my whole week's wages, and I have no temptation to go there; and, stranger, if this is a notion, I can tell you it is a powerful notion; it is a notion that has put clothes on my children's backs, and it is a notion that has put good food on our table, and it is a notion that has filled my mouth with thanksgiving to God. And, stranger, you had better go along with me, you might get religion too."

HEALTH MAXIMS.

The following health maxims are particularly timely:

"Don't worry."

"Don't hurry. Too swift arrives as tardy as too slow."

"Simplify, simplify, simplify."

"Don't over-eat. Don't starve." "Let your moderation be known to all men."

"Use whatever strength you have, but give God the glory of it. Men have strength, physical, mental and moral, but they fail to recognize their dependence on God for it."

News of the Week.

MISSIONARY AND CHURCH INTELLIGENCE.

—It has been decided to hold a series of religious meetings in the Union Church, Darjeeling, commencing on Wednesday, October 2nd, and closing on Sunday the 6th, with a United Communion Service. On Wednesday and the two following days there will be early morning prayer meetings at 7, addresses to believers at 10, evangelistic meetings in the evening at 6. And on Saturday a children's meeting at noon.

—The Rev. F. E. Warner who preached at Grant Road Church Bombay last Sunday week, on his arrival in the country has gone to reinforce the work of the M. E. Mission at Rangoon. Two weeks of special meetings have just been concluded there. Sixty persons have expressed their intention to serve Christ and about twenty-five have joined the Church. The Rev. W. R. Clancy of Agra has been assisting the Pastor in the work.

—The closing lecture to educated Natives in Grant Road Church, Bombay, was delivered on Saturday evening last, by Rev. W. E. Robbins, on the subject of "Human Responsibility." He dwelt on the fact that those who had heard the gospel were responsible for its rejection. To-day, (Saturday) a magic lantern exhibition of "Scenes in the Life of Christ" will be given with explanatory lecture by Rev. J. E. Robinson.

—"Rev. A. W. Prautch and wife, and Mrs. Messmore and daughter, left the United States last month for India," says the *Gospel in all Lands*. "Mr. Prautch is returning to his work in Bombay with his bride. Mrs. Messmore goes to join her husband, from whom she has been separated for eight years." We learn that Mr. and Mrs. Prautch are expected in Calcutta by the s. s. *Abana* about the 1st of October.

—"Bishop Thoburn's visit here has been the means of great blessing to all," writes the Rev. J. Lyon from Hyderabad. "Many hearts have been touched by his loving and powerful ministrations. Two families of Mahommedans numbering eight souls were baptized."

—A lady who has laboured for fifteen years in Ceylon writes thankfully of the prospects of receiving another Gospel visit from the Rev. G. C. Grubb and says:—"A marvellous change has taken place since the winter mission of 1887. Many of the planters, who were considered a very difficult class to influence, have come out grandly on the Lord's side, and now carry on work among their own gangs of coolies. Moreover, the power of God has, of late, been remarkably manifested among the soldiers stationed in Ceylon, and several meetings for prayer are held weekly. So we have very great cause for thankfulness, but much remains to be done."

—The Keswick Convention seems to increase in numbers year by year. An English contemporary says that the town can no longer furnish adequate accommodation to the visitors. They have to lodge in the neighbouring villages and come on to the meetings by trains.

—Miss M. E. Scott of the China Inland Mission writes to the *Christian* of the work in China. She tells of an old woman who said she wanted to believe in Jesus and gave the pastor and an elder who was with him permission to break up her idols. They smashed up a clay idol which had its abode in a stone niche outside the door—(price 500 *cash*). Then came the burning of the idolatrous paper shrines, and last, but not least, two small branches were taken down from the walls inside the house. On these branches were suspended thirty little birds, frogs, serpents, fish, and miniature idols; also some queer-looking things, probably meant for dragons, all very cleverly moulded in dough; we were told these were being offered as food for the gods!

Ten thousand copies of separate Gospels, and other Scripture portions have already been distributed by Rev. M. Baxter and two assistants in the Paris Exhibition, as well as 50,000 eight-page tracts.

The *Indian Witness* is to be enlarged to sixteen pages. It is a worthy representative of the Methodist Episcopal Church in India. We wish it God-speed.

—We grieve to learn from the *Kaukab-i-Hind* that the Methodist Church has lost another of its workers in India. Mrs. Hopkins, wife of the Rev. G. F. Hopkins of Cawnpore passed away on Sunday evening September 8th. She had been attacked a few days previously by typhoid fever and passed away suddenly. She came to India with her husband less than two years ago: most of the time she had been in poor health, but latterly has been better and was counting on many happy days in India, but the Master has ordered it otherwise. Mrs. Hopkins died triumphing in her Saviour, saying over and over "Victory!" and singing His praises almost to the last. Our readers will join us in prayers and sympathy for the bereaved husband.

—A Baptist missionary writes from Sibsagar in their *Monthly News Letter*. The Native Christians here are nearly all cultivators and are doing very well. As soon as their time in the tea gardens is over the people generally take some jungle land, clear it and have soon an abundant harvest. The soil is wonderfully fertile. I never saw such luxuriant vegetation as here in the forest. If only all the poor and starving people in Bengal and in the N. W. P. would come to Assam, especially to Upper Assam, they would easily find a good living. Our Christians do not expect a pice from us, on the contrary are ready to help me. In one village in Tiok, where we have about 62 members (it is the largest church) the people have promised me to build a house for me, a kind of dak bangalow, where I can stay when I come to see them. They all live and prosper as cultivators. What these people need are good native pastors. I think they would be willing to help to support them, if I had the men. I trust the Lord will give us what we need. Our Mission field is ripe for harvest. It is just like Assam. The most fertile land, for hundreds of square miles is lying useless and requires only men to cultivate it to produce most bountiful harvests. For the Mission field there are needed workers for the Lord and the harvests will be great. Remember Assam and us in your prayers.

—The Rev. Thomas Bailey of the Baptist Mission, reports some interesting additions to the Church at Cuttack. Four young people, the children of Native Christians, were baptised on July 14th; also a convert from heathenism. On August 4th there were seven more baptisms one of these a young Hindu, a clerk in the Survey Department.

—Mr. E. F. Baldwin writes to the *Reaper*, "Mr. Sheehan and I are just recently back from a Matt. x. trip to Morocco City. It was intensely hot there, and also everywhere in the plain in which the city was built. But elsewhere in our journeyings we found it pleasant enough and by no means oppressive. We had the average amount of self-denial that such trips involve, sleeping almost always out of doors on the bare ground, eating only in the early morning and then late at night of the coarsest food. We were once arrested by rough 'fellows of the baser sort,' but were delivered. We asked that God's fear might fall upon them. So it did, after they had conducted us about three-fourths of an hour. Then the ringleader *hurried away from us as if pursued;* then another; and the rest left us to go on our way unhindered. Abraham is here with us now making a translation into *Shillah* of John's Gospel, which we hope to have printed by one of the *facsimile* reproducing processes in England. Mr. Nairn and I expect to go back with Abraham to arrive in Morocco in the Great Feast, now in about three weeks, to meet several of the distant Christians there by appointment. From there we hope to push on to Dimnath, Tadla, etc., and visit those new churches.

—There has been a great and gracious awakening at Bolton, England, during the past year, originating with a special effort put forth in the Wesleyan churches, and resulting in 3,000 souls being added to the churches of all denominations.

—There is a larger proportion of the boys and girls of New Jersey than of any other State in the Union who go to Sunday school. It appears by statistics recently taken that there are just about 280,000 children in the 1,997 Sabbath-schools of New Jersey.

—More than 10 per cent. of the American Indians are Church members.

The Moravians, though small in numbers and wealth, have sent out, during the last century, 25,000 missionaries, and expended £60,000 yearly. They have nine mission ships. If all other evangelical churches did as well, what a power they would be!—*The Signal.*

—Mrs. George Henry, a missionary, at Lake Nyassa, East Central Africa, writes of her work to the *Free Church of Scotland Monthly*. The darkness and ignorance of the people is intense but she has started a school for girls and in the course of six months has overcome some of the initial difficulties. She says: Their chief idea is as yet, "Don't trouble me or give me anything to do; if you do, you must repay me in beads or cotton." Sometimes I found it very difficult to keep my class together. Day after day for a time I taught them the Lord's Prayer (in Chinyanja). They found it somewhat difficult to remember sentence after sentence, and as an inducement to persevere I promised to the girl who could manage to say it first, a string of beads. After this it was soon won, but to my sad dismay next day I had no class. The desire for beads is so strong that if one gets all must get. However, I very soon had my class again, but I no more tried competition. After this the girls attended very well, and with much success, especially in sewing, which they preferred to other lessons.

—Mrs. G. S. Reaney, of Manchester, occupied the pulpit of Hare-court Chapel, Canonbury, London, one Sunday morning and evening, and preached to large congregations. Probably the City Temple congregation, which has already had the pleasure of hearing one lady—Mrs. Booth—preach in that building, will soon hear another; and before long we may hear that Dr. Dale's pulpit has been supplied by a lady preacher. As the Congregationalists, who are nothing if not the pink of propriety, are opening their pulpits to ladies, probably the less rigid churches will follow suit.—*Methodist Times.*

—Dr. Griffith John, of Hankow, reports fifteen converts baptised on a recent Sabbath.

—General Booth has appointed the week beginning September 29, and ending October 5, as a week of self-denial among members of the Salvation Army all over the world, in order that the savings which result from this term of self-abnegation may be devoted to the work of the Army.

—A native Christian helper in one of the churches in Foochow, China, organized, the first of this year, a "Diligent in Prayer Society." It now numbers over fifty members. A prayer-meeting is held every evening, and much interest is being manifested.

General News.

—A contemporary reports a terrible state of things in the Soudan. Famine and great misery prevail. At Khartoum and Kassala they are eating people that die. Deaths occur daily. At Tokar the deaths from starvation are estimated at twenty a day. The Hadendowas have broken up through famine, seeking refuge with neighbouring tribes.

—While the up-Jubbulpore mail train was passing the Byculla engine shed, on Friday morning, a fireman named T. Cobbe, who was at the time cleaning his engine, observed a European child standing directly in the track of the mail train. Cobbe immediately jumped from his engine, ran across the metals, and succeeded in picking up and throwing the child into a place of safety but before he could get out of the way, he was struck by the engine of the mail train and hurled a considerable distance. Happily the injuries he sustained were not of a serious nature, while the child only received a shaking.

—The cultivation of the Egyptian date palm in India is to be tried on a large scale, and an indent for over 700 off-sets and three maunds of seed has just gone to Egypt. The consignment, on arrival, will be distributed in the Punjab, Bombay, Madras, Rajputana, and Coorg for experiment.

—The National Temperance Congress, to be held in Birmingham, will extend from October 22 to 25. On the preceding Sunday special sermons will be preached in the churches and chapels, and on the Monday the Mayor will receive the members of the Congress at the Council House. The morning sessions will be devoted to a consideration of temperance from the scientific, educational, social, industrial, and commercial aspects. The question of legislative remedies for intemperance will also be discussed. The papers will be by men who may well be regarded as experts in their special spheres. The afternoons will be devoted to conferences on woman's work for temperance, the native races and the drink traffic, and temperance work among the young. At the evening meetings addresses will be delivered by teetotal mayors, medical abstainers, and teetotal members of the House of Commons.

—A telegram from London at the beginning of the week, states that Sir Wilfrid Lawson is dangerously ill.

—It is stated that the Queen sent to Mr. Edison, by the hand of Colonel Gouraud, a letter warmly congratulating the American electrician on his grand inventions. This "letter" was not written with pen and ink, but spoken by her Majesty into one of Mr. Edison's phonographs, and taken by the Colonel to Paris, where the addressee listened to the reproduced voice of her Majesty.

—Sir John Lubbock has shown by some of his later observations that the wings of the house-fly give the sound F, and vibrate 20,100 times a minute, or 335 times a second; and those of the bee yield the sound A, vibrating as many as 26,400 times a minute, or 440 times a second, though a tired bee may hum on E, making only 330 vibrations a second.

—*New York Mail and Express* gives some good advice to its readers in the matter of keeping well in the hot weather. It says: "Whatever else you may or may not do in this broiling weather, don't fret and don't drink alcoholic beverages. Quietude of mind and abstinence from stimulants help greatly to make life endurable in temperature of this sort."

—Miss Von Finkelstein, who is still busy lecturing in Australia, recently received from Jerusalem a remarkable letter, thanking her for the services which she has rendered in enlightening Western nations about Oriental life. The letter is signed and sealed by the Greek bishop, and the civil and ecclesiastical judges of Jerusalem, the cadi and chief sheikh of Damascus, several Bedouin chieftains and others.

—On the night of Aug. 25th there was a series of violent shocks of earthquake which were felt all over Greece. A number of houses in various towns have been damaged. At Missolonghi the dwelling-houses have been rendered uninhabitable. During the earthquake the inhabitants were so terrified that they fled from their houses and passed the night in the open air. The telegraphic cable connecting the mainland with Cephalonia has been severed.

—A market for the Congo products is now regularly established at Antwerp. One thousand kilogrammes of caoutchouc and 30,000 kilogrammes of ivory will be publicly sold at the beginning of October. Further important arrivals are expected.

—The *City Press* tells a story of a flower-girl, known in London as "Kitty," who has become quite a heroine in the eyes of her associates. It was on the occasion of the Duchess of Albany's recent visit to Eastbourne. The Duchess was on the railway platform, admission to which was of course restricted to a select few. Kitty, however, had come in her simplicity prepared with a nosegay to present to the royal and youthful widow. Repulsed by inexorable bye-laws and inflexible policemen, she made her way along the line, mounted a fence, walked

back along the metals, and so reached the select circle. The grace with which her offering was accepted was evidently ample compensation to the goodnatured giver. She now goes by the name of "Courageous Kitty."

—North Shropshire, England, has been visited by a very remarkable cyclone. Without any warning in the elements, the cyclone came on with a great roar, which for a time drowned all ordinary sounds, as if it were the rush of a mighty body of water. This deafening sound lasted about five minutes, and in this short space of time trees were uprooted and stripped of their branches, haystacks were bodily displaced, houses were partially unroofed, and barns and out-buildings were demolished. Orchards, gardens, cornfields, and the land for miles were strewn all over with branches of trees, hay straw, slates, and various missiles. The damage done was very considerable.

—The international conference of deaf-mutes recently held in Paris was the first meeting of the kind the world has witnessed. It extended over a week. A correspondent of a Scotch contemporary who was present at one of the sederunts writes: "The sight of this silent meeting, where all communication was carried on by signs, with only here and there an outburst of applause expressed in the usual way to break the stillness, was something I shall not forget." Delegates were present from all the countries of Europe and 23 from America. In Paris a considerable portion of the type-setting in the large publishing house of Firmin, Didot and Co. is performed by deaf-mute compositors.

—Mr. Edison says there is a great deal of humbug among connoisseurs about wine and cigars. Men go by cost. He keeps a lot of wretched cigars, made up on purpose in elegant wrappers, some with hairs in them, some with cotton wool. "I give these to the critical smokers, telling them they cost 35 cents apiece. You should hear them praise them."

—The Cincinnati liquor sellers have publicly professed penitence for keeping open their saloons on Sabbath in opposition to law and have most humbly promised not to offend again.

—One water-melon patch in Georgia of 800 acres is two miles in length. Four hundred car loads will be the shipment from it this year. The profit on each car load averages 150 dollars.

—The glass-making firm of Withal, Tatum & Co., of Millville, N. J., employing 1,000 men, has this to say about prohibition: "Prohibition is worth to us as a firm 10,000 dollars a year, in the general regularity of the men at their work." It is a pity that the law which made this statement true and possible in that county could not have remained in force.

—The cancer hospital of New York city, admits women patients only. A large addition, four stories in height, is to be erected for male patients, for which Jacob Astor has given 150,000 dollars in memory of his wife.

—A stick of dynamite, hidden in a sheaf of wheat by members of the old "peanut gang," was fed into a threshing machine at Anderson, Ind., recently. Three men and a team were instantly killed by the explosion.

—One of the heaviest earthquake shocks felt in San Francisco in years occurred on July 30. People were awakened by the shaking of buildings and rattling of windows.

—The *Alliance News* enumerates some of the peculiarities which have characterised famous men. "The smell of fish invariably made Erasmus the victim of a fever. Scaliger trembled in every limb if a water-cress was placed before him. Favoriti, the Italian poet, who died in 1682, was sickened by the perfume of a rose. The sight of apples always threw Ladislas, King of Poland, into a terribly agitated state. Tycho Brahe, the astronomer, was almost thrown into a convulsions by the sight of a hare or fox. La Mothe le Vayer, the French philosophical writer, preceptor to Louis XIV., could not endure the sound of any musical instrument. Spiders and caterpillars were always to the found in the wallet of Lalande, the astronomer, who professed to have a great liking for those delicacies as articles of food."

—The Peninsular and Oriental steamer *Oriental*, with the outward English mails of the 6th instant, left Aden at six o'clock on Tuesday morning, and is expected to reach Bombay by daylight on Sunday morning.

—A Dresden manufacturer has produced thread from the common nettle so fine that sixty miles of it weigh only two and one-half pounds.

—The Foreign Office is at present negotiating a treaty with the Japanese Government on the basis that, in consideration of Great Britain yielding up the extra-territorial judicial privileges hitherto conceded to British subjects at Yokohama and other settlements in Japan, the whole interior of the country shall be thrown open to British trade. Some progress has been made, but in the meanwhile, as already announced, the United States and Germany have arranged a similar treaty, and will forthwith avail themselves of its advantages.

—Many people will be surprised to find that Devonshire is the chief arsenic producing locality. Henceforth the beautiful country will be associated not only with the most delicious cream but with the deadly poison. At the mines near Tavistock refined white arsenic is obtained from the crude copper ore. From the heated ore arsenic passes off as vapour and is deposited in the flues.

—By the census of 1885, Japan had a population of 37,868,987. Its area is 148,456 square miles, equal to that of New England, New York and Indiana.

—Indigo raised in Africa is of the best quality. A society has been formed in Liverpool to farther develop its production, for it is found that careful and systematic cultivation vastly improves its quality and quantity.

—The total number of deaths registered in Bombay during the week ending Tuesday, 17th September, 1889, was 546, being 78 less than the preceding week and 70 more than the week ending the 14th September, 1888; 79 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 17; Brahmins, 14; Caste Hindus, 282; Hindu outcastes, 48; Mussulmans, 140; Parsees, 23; Jews, none; Native Christians, 10; Eurasians, 4; Europeans, 7; while the rate of mortality per 1,000 of the population was 29·22. There were 99 deaths from remittent fever, being 10 less than the last week, and 10 more than the corresponding week of last year. There were 5 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding ive years was 13. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 102, 30, and 15 last week, against 74, 23, and 14, respectively, in the corresponding week in the last year. During the week 321 births were reported in the different districts.

—The rate of exchange this week is 1s. 4 11-32d. to 5-16d.

Telegraphic News.

New York, September 12th: Disastrous floods and storms have taken place along the North Atlantic coast. The Atlantic city in New Jersey has been almost submerged. The losses in New Jersey State aud Coney Island are stated to be immense. Forty lives have been lost and many wrecks have taken place.

Zanzibar, 12th: News from the Congo State received here states that Mr. Stanley is expected to reach the East Coast at the end of October. He left Victoria Nyanza several months ago, and was marching in the direction of Mombassa, Emin Pacha remaining behind.

Paris, 13th: The police have removed General Boulanger's election placards from the walls and have arrested the men who stuck them up.

London, 13th: It is officially stated to-day that there is every prospect that the strike will finish and work will be resumed to-morrow. The start will be made on the basis already agreed upon, the increase to commence from the 1st of November.—It is understood here that a bank in Persia is to be worked under a British Royal Charter with a capital of several millions stirling.—The Representatives of all dock-labourers, firemen, stokers, and seamen have signed an agreement to resume work on the basis of the compromise already announced. The lightermen still stand out. The tailors have succeeded in obtaining the rates they demanded.—Representatives of the Lancashire employers and workmen are conferring with a view to arranging a scheme which shall break down the Liverpool Cotton Ring.

14th: The lightermen have signed the agreement. The strike has ended, and all hands started to-day.

New York, 14th: The storms which have raged for some days along the North Atlantic seaboard and done such immense damage have now abated.

London, 15th: Six of the largest mills in Blackburn were yesterday closed for an indefinite period in consequence of the action of the Liverpool Cotton Ring. Three thousand operatives are now idle.—An immense meeting of dock-labourers was held this afternoon in Hyde Park. The speakers congratulated them on the success which had crowned their legitimate attempt to secure an increase of pay for the arduous duties they were daily engaged in. The proceedings throughout were of a most enthusiastic description but perfectly orderly.

New York, 15th; A monument to General Grant, which has been erected at Leavensworth, Kansas, was unveiled yesterday.

Antwerp, 15th: M. Corvilain, proprietor of the dynamite factory at which the explosion causing the fire occurred, has been arrested. He will be charged with causing the deaths of the victims of the occurrence through criminal negligence.

London 16th: Sir Wilfrid Lawson, who was reported to be sinking on Saturday night, is now slowly recovering.

17th: Great hostility is being displayed by the dock-labourers against the blacklegs, who were taken on by the Dock Directors during the strike, and who are still retained. Several fights took place yesterday between the two parties. The dock-labourers repudiate a clause in the agreement pledging them to work with the blacklegs. The Directors, however, insist that the men are bound by the signature of their delegates. In consequence of this dispute numbers have ceased to work.— The Dock labourers who were taken on to-day at the Albert and South West India Docks assaulted the "blacklegs" and were at once discharged by the Dock authorities, whilst the "blacklegs" were kept on.—Reports received from Shoa *via* Aden state that famine is desolating the Tigre province, and that bands of famished peasants have devastated Scotia and Achangi.

Amsterdam 17th: The King of the Netherlands has suffered a serious relapse.

London, 18th: The trouble between the Dock labourers and "blacklegs" continues.—Fifteen hundred labourers in the Albert Docks struck work yesterday on the grounds that they refused to work with the "blacklegs." The lightermen have refused to load cargoes from the "blacklegs." The Dock Directors have requested that the force of police at the Docks be increased for the protection of the "blacklegs" from the assaults of the strikers.—Much excitement prevails in Tipperary owing to the death of a boy, named Hefferman, who was shot during a disturbance that recently took place at a sale of farms from which the tenants had been evicted, and on which occasion the police fired a volley of buckshot into the mob.—An Anglo-Italian Anti-Slave Trade Convention which is most stringent in its provisions has been signed in London, according to which slavers will in future be treated as pirates, the Mediterranean Sea alone being excepted from the operation of the Convention.

Constantinople, 18th: M. Coundourioti, the Greek Minister to the Porte, has protested against the extreme measures that are being adopted by Chakir Pacha, the Governor-General of Crete.

Poona, 18th: The rainfall during the last four days in the Deccan has been very heavy. Yesterday the Poona cantonment and city were flooded, and at night the water entered many of the houses. Seven houses in the city and cantonment have fallen down, and one woman was killed. The bridge in the Nagziri has been washed away. A peon belonging to Government House has been missing the last four days, and is supposed to have been carried away by the current. A landship occurred on the Salpa Ghaut near Wathar on the Southern Mahratta line. The train from Poona was delayed nearly seven hours.

London 19th: With the exception of the Albert Docks, where only the "blacklegs" are working, the strikers are generally settling down to co-operation with the "blacklegs." The chairman of the Albert Docks has written to the Lord Mayor requesting him publicly to condemn the dock-labourers for having violated the agreement made with the dock companies. After a conference that was held at the Dock House, the Lord Mayor replied he was confident that after the remonstrances made to the men they would be induced to abide by their agreement. The Lord Mayor's reply was placarded in the docks last evening.

FILLED WITH SELF
VERSUS
LOST IN GOD.

Christian teachers are sometimes accused of using strong language in speaking of spiritual things, but there are few who dare to go so far in such matters as does the Bible, the Word of the Living God.

Perhaps one of the strongest and most vehement illustrations contained in that Book, is the allegory in the sixteenth chapter of the book of the prophet Ezekiel, in which one of the most important (if not *the* most important) lessons that the Christian has to learn is strenuously insisted upon.

In that chapter the condition of the saint before conversion is typified by a child in a most repulsive condition. The LORD is represented as taking this child, cleansing it, (typifying the cleansing blood of Christ), anointing it with oil (typifying the gift to the saint of the Holy Ghost), clothing it in "raiment of fine linen and silk and broidered work," (typifying the clothing of the saint with the righteousness of Christ), decking it with bracelets and chains and jewels and gold and silver, (typifying the wondrous graces proceeding from the indwelling Spirit in the saint), feeding it with "fine flour and honey and oil" (typifing the daily spiritual bread of the saint, Christ's heavenly manna), until the child originally so loathsome in its misery and wretchedness and filth, becomes "exceeding beautiful" with a beauty "perfect through MY comeliness, which I had put upon thee, saith the LORD GOD."

But presently, the rescued one begins to be occupied with the God-given beauty, instead of the Divine Rescuer, and the scene immediately becomes changed. There is a terrible backsliding, and in place of the jewels and fine linen and silk and oil and goodly food, there is misery and nakedness and disaster.

It is a terrible thing for the saint to become occupied with self, (even though it be the *religious* self), instead of being occupied with God.

One of the great lessons which run through the book of Job is on these lines. Job was a *perfect* man, as far as his consecration to God was concerned, "perfect and upright, and one that feared God, and eschewed evil." But Job became occupied with his perfection instead of being occupied with the God in whom alone his perfection lay, and so there came upon him seas of trouble, until, in place of saying, as in chap. xxvii. 6, "MY (not God's) righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live," he says to God in lowly humility, in chap. xl. 4, "Behold, I am vile," and in chap. xlii. 5, 6 standing in the presence of Almighty Holiness he says, "I abhor myself, and repent in dust and ashes." The result is an immediate return of prosperity, double of that which he had known before.

If Christians will only go down into Gethsemane with Christ, and proceed to Calvary with Him, and with Him let their old SELF hang on the cross until it is dead, they will rise into a new life of spiritual prosperity, double of that which they have ever known before.

Try it! "Now is the day of salvation!" (2nd Cor. vi. 2). Since the personal advent of the Holy Ghost, there is no need for any Christian to go through forty-two chapters of misery as Job did, to reach his final glorious stand-point.

M. G.

"YE **MUST** BE BORN AGAIN."

About eighteen years ago, when in the North of England, at one of our minister's fraternal gatherings, I heard the following, which, as near as I can remember, I relate for the benefit of those who delight in variety at the expense of truth, and to encourage those who keep pegging away with one aim only, namely, the gathering out of God's elect from the ruins of "The Fall."

In a rather fashionable and wealthy circuit among the Methodists, a good brother had recently been invited or appointed; his fame as a preacher had preceded him; in his last circuit it was said he drew persons from all denominations to hear him, and his chapel, when he preached, was always full. Many gathered to hear him on his first Sunday. In the morning he preached from the words, "*Ye must be born again*," dwelling upon the last two words, showing the analogy between the natural and spiritual birth. Some praised it, saying they had heard nothing like it for long enough; others said it smacked rather too much of Calvinism. The unusual manner of dealing with the subject, and the deep thoughtfulness shown in its preparation, caused many to talk of it and him; and as a consequence, a larger congregation came to hear him in the evening. Then he took the same text, this time dwelling upon the results in the individual life of those who were "*born again*," urging his hearers to personal examination, repeating his text often during the sermon. Many of those who praised in the morning held their peace at night. What was "Calvinistic" then, was "too personal" now.

Notwithstanding adverse criticism, a still larger congregation gathered the next time he preached, when he for another sermon chose the same words for his text, this time enforcing the *necessity* for the new birth by emphasizing the "*must*." Many and various were the comments at the close of the service. To many lovers of the truth it was as "marrow and fatness." These also talked about the "three wonderful sermons" they had heard from the same text. But that evening the preacher announced for his text John iii. 7, "Marvel not," &c. This time he emphasized the "I," opening up the character of the wonderful person speaking. "Marvel not that *I* said," &c., following up the argument to its logical issue—that for *Him* to say so, IT MUST BE SO. "He who formed the body and filled it with the soul, who came from heaven's glory for the express purpose of redeeming both to God the Father, ought to know what He was talking about when HE said, '*Ye must be born again*.'"

Some of the leaders and stewards of the chapel thought they had heard enough of this text; all agreed that the subject was "well handled," "nicely put," "cleverly thought out," but "rather dogmatic;" and some suggested they might have "too much of a good thing," and hoped they had heard the last of that text. Judge of their surprise the next Sunday morning, when, for the fifth time, their new minister took "the same old text." Everybody agreed that it was a wonderful sermon—logical, incisive, and experimental; and not by any means a repetition of any former sermon.

In the evening of the same day he made a most earnest and eloquent appeal to the unconverted from the *same* words, "Ye must be born again," defining the condition of various classes to whom the words applied. At its close he asked any who "WISHED *they were born again*," to come to the front; while those who *knew* they were, were requested to remain to pray for the power of the Spirit. Large numbers of both kinds remained, while the majority of the congregation left the building. Many entered into peace that night, and a grand awakening had begun.

At a stewards' meeting during the following week, this matter of three Sundays with their new minister and only one text, was a subject of discussion; and after the proper business of the meeting had been transacted, one of them ventured to ask him, in the presence of the others, if he could find but one text in his Bible? "Well," said the minister, "I might find another, and possibly shall do so; but answer me this—are all our people born again yet? Why did they all troop out of chapel, last Sunday, immediately after the sermon?" Several replied, they did not suppose the majority were regenerated. "Then," said he, "I must tell them their need, and *preach the new birth* TILL THEY ARE."

The next Sunday, just before the sermon, this new minister leaned over the desk, and confidentially asked them all to give him their attention. Of course, they gave it; when he spoke words to this effect, "I have been asked during the week if I cannot find another text in my Bible besides John iii. 7. I NEVER FIND TEXTS. I study my *people* and my *Bible*. I pray to be guided to the right subject for them. When a text lays hold on me, I preach the truth it contains. *When it drops me, I drop it*. Your position as a church and congregation is an honourable one. Good Sunday-school; good staff of teachers; large income from seat-rents; good collections for home and foreign missions, and for all charities. You have a good organ and a good choir; a good house for your minister. In every way you are a pattern for other congregations, except for one thing, and that is the prayer-meeting. I could count easily all who were present at the one *preceding* my first sermon here. *I found this;* and my text fell upon me. I was compelled to preach the most important and fundamental doctrine in the Bible. If we are not born again, we have no true religion; our profession is simply dressing up an enemy in the regimentals of the Queen's troops; we have not the Spirit of Christ, therefore we are none of His. Now, no one can be born again long without knowing it; therefore I ask a favour of you this morning, and that is, that all of you dear people who *have been born again* will raise your hands; and, let me say, you will not be ashamed to let others know it, if you are. May God help you to testify of His grace in you!"

Amidst profound silence, nearly one-third put up the hand.

"I see," said the minister, "that more than one-half of you are not born again yet; will you that *are*, unite in prayer for those who *are not*, while I preach to them, for they are yet dead in trespasses and sins." "After a short and earnest prayer, he again announced as his text, "Marvel not that I said unto thee, Ye must be born again."

In the evening, to a crowded congregation, he preached from the words, "He that hath the Son hath the life; he that hath not the Son hath not the life" (1 John v. 12. R. V.). In consequence of this man of God's earnest, though eccentric manner, his preaching was the means of a very gracious awakening and revival in that neighbourhood; and nearly every Sunday, for a considerable time, there were persons remaining after the services asking, "What must I do to be saved?" We are led to cry often, "Oh, for more of the old-fashioned *discriminating* kind of preaching!" We have plenty of generalities; there appears to be a widespread fear of offending "the pew" by supposing that any members of our congregations are not Christians; even the prayers offered from most of our pulpits suppose that all present are children of God, while some go even further than that, and teach the pernicious doctrine of the universal fatherhood of God. Not long ago I myself heard a leading minister in Bristol declare to his people—a large and mixed congregation—as follows:—"God is your Father; if He is not, who is? Certainly not the devil; he could not beget such a wonderful,

comprehensive combination of body, soul, and spirit. Should anyone come to you and say that God is not your Father, tell him it is a lie. Never give up this heritage, your birthright."

Such men ignore the plain teaching of the Word of God; they cannot read such portions as John viii., I John iii., or Paul's arguments to the Romans and Galatians. Thank God, there are those who are not afraid to make a distinction between Christ and Beelzebub; between saint and sinner; between "those called out" (Ecclesia), and those left; between *pardoned* sinners and rebels; not following the majority, who only distinguish between the copper and silver; the silver and gold; the silk dress and the merino; the gold-headed cane and the hazel staff; the working-man and the gentleman; the servant and the lady, in the church and assembly of believers. Oh, for more of the Spirit of the Master in all our membership, that we all may be one, making a distinction where our Lord made one, but not dividing what He hath joined together!—*Sword and Trowel.*

INTERNATIONAL BIBLE STUDY.

THIRD QUARTER. LESSON XIII.

Sunday, September 29th.

Golden Text.—He putteth down one and setteth up another.—Psalm lxxv. 7.

The Lesson for this week may either be a review of the quarter's lessons, a temperance lesson or a missionary lesson. We give a short sketch for each.

REVIEW LESSON.

The following synopsis of the quarter's lessons is taken from the advanced lesson leaflet of the Sunday School Union.

1 Sam. 3 : 1-14.—Samuel consecrated to the Lord; called out to be His messenger; commissioned as His prophet.

1 Sam. 4 : 1-18.—Dishonourable defeat; disastrous tidings : departed glory.

1 Sam. 7 : 1-17.—The people's repentance; the prophet's intercession; the Father's forgiveness and restoration.

1 Sam. 8 : 4-20.—An evil request persisted in; a wrong wish gratified; the evil consequences foretold.

1 Sam. 9 : 15-27.—The king chosen out of the people; anointed by God's Prophet; accepted and welcomed by the people.

1 Sam. 12 : 1-15.—The testimony of a clear conscience; the witness to a blameless life; reproof for ingratitude; encouragement to repentance.

1 Sam. 15 : 10-31.—God's repentance; sorrow for His people's sins; Saul's repentance; remorse and fear of punishment; Samuel's sentence; "The Lord hath rejected thee."

1 Sam. 16 : 1-19.—The shepherd of Bethlehem; the despised of his brethren; exalted as the anointed of the Lord.

1 Sam. 17 : 32-51.—The Philistine's champion defies the living God; Israel's champion goes forth in His strength : victory in the name of the Lord.

1 Sam. 20 : 1-13.—True love, that seeketh not its own; constant love, that beareth and endureth all things; wonderful love, a friend that sticketh closer than a brother.

1 Sam, 24 : 1-17—Saul, the relentless enemy; David, the generous rival, heaping coals of fire upon his head.

1 Sam. 31; 1-13—The final battle on Mount Gilboa; the shield of the mighty cast away; lament for Saul; grief and mourning for Jonathan.

TEMPERANCE LESSON. 1 SAM. XXV.

While David and his followers had been living the lives of outlaws in the wilderness, apparently satisfying their bodily needs by occasional raids upon the Philistines, and other enemies of Israel, they seem to have been noted for their kindly dealings with their brethren who kept flocks in the fields far away from their homes. The shepherds belonging to Nabal, who resided on Carmel, but whose flocks had been fed and reared in the wilderness of Maon, were very glad of the protection afforded to them by the near neighbourhood of David and his men, and nothing was more natural, or according to the customs of the country than for David to send his men for a present on the day of sheep-shearing.

Sheep-shearing was a holiday, a day of rejoicing, of feasting, and of sending presents to each other, and portions to them for whom nothing was prepared. Like Christmas to English people, New Year's day to the Scotch, and Thanksgiving-day to the Americans, so was sheep-shearing to the Israelites in the days of David.

Thus when David expected his young men to have been welcomed as friends at the sheep-shearing, and treated to any good thing that was going, they were churlishly received and rudely repelled. One would infer from the narrative, that Nabal was already stupid with drink, so that he railed back at the messengers of David without perceiving the drift of what he was saying. If his wife had not been quick to see and prompt to act, the consequences would have been serious to all Nabal's belongings, for David's anger was aroused and he determined to destroy the man who had acted so ungratefully towards him.

Abigail's energy and promptness in rising to the occasion and taking him a liberal present out of the abundance provided for the sheep-shearing festivities, allayed his anger and saved the innocent from perishing with the guilty. But the Lord had determined the end of Nabal. He had marked the ungrateful conduct of this rich man, who, unmindful of the Giver of all good, spent his time and substance in reckless feasting and drunken revelry instead of thanking God for his prosperity, and giving liberally to the poor of the bountiful wealth the Lord had permitted him to have. When the wine had gone out of him in the morning his wife told him of the danger they had escaped, and his heart died within him, he became as a stone and died in ten days.

There have been many women since the days of Abigail who have had to rise to the occasion in emergencies caused by the drunken habits of those who should have been their protectors and breadwinners in the battle of life. Many a woman has had to earn the bread for her children while the father was wasting his time in the public-house or the saloon. Their histories would be marvels of heroism, more often perhaps that of constant endurance and continuous and persevering work, than of single acts of heroism like that of Abigail. A woman of this sort in the city of London, managed the business her husband ought to have managed, and wept and prayed far into the night over her Bible on nights when he was absent on his drunken carousings. One night she left her spectacles in her Bible at the twenty-eighth chapter of Isaiah, "Woe to the crown of pride the drunkards of Ephraim." The words of scripture entered like hot iron into his soul and were blessed of the Lord to his conversion. He loved to tell during the few remaining years of his life of how the Lord had had mercy upon him, when he had deserved to be cut off in his sins like Nabal the churl, and how there was joy in heaven over a sinner who repented of his sins.

MISSIONARY LESSON. PSALM LXVII.

The Psalm which we have for our missionary lesson this week comprises in its seven short verses the whole of the experience and object of the missionary's life. The first words, "God be merciful unto us," express the cry of the heart that just begins to seek after God. Every earnest seeker finds and goes on to experience God's blessing and the shining of His face upon their way. The third verse shows the reason for which we are saved. There are some who are content to believe that having found pardon for their own sins they have nothing to do but live a quiet and peaceful life until God shall call them away. But instead of this Christ's wish is that every ransomed child of His, as soon as he rejoices in the cleansing of his own soul, should at once take a part in the grand work of winning the world to the feet of the Saviour; that His way may be known upon earth, His saving health among all nations.

The rest of the Psalm shows the result of the missionary's work. "Let the people praise thee." God said of His ancient people "This people I have formed for myself; they shall show forth my praise." Thus is true of all the nations now upon earth. Even the wrath of man shall praise Him. But He has formed the peoples for Himself and whilst they serve other gods they are in grievous rebellion against Him, their Maker.

David here speaks also of the blessedness of Christ's rule. The nations groan under cruel injustice and wrong so long as the kingship of the holy and just One is not acknowledged, but when the governments of the world shall bow to His sovereignty, injustice and wrong will cease. The nations may well be glad and sing for joy in the prospect of the coming of the King, who shall rule in righteousness and subdue all His enemies beneath His feet.

"Then shall the earth yield her increase." The promise contained in Deut xxviii. 11, "The Lord shall make thee plenteous in the fruit of thy ground," which was given to the Israelites if they were faithful to their God, still holds good for Christian nations. The nations which have acknowledged God have been the ones most famed for their industry and frugality. The modern improvements for enriching the land so as to obtain the greatest crops have not been discovered by heathen peoples. Were India a Christian nation to-day her fertile soil would be made by irrigation and cultivation to yield prolific harvests instead of so much of the capacity of the land being wasted as it is at the present time, while the heathen ploughman scrapes the surface with his ancient plough.

"God shall bless us." The faithful missionary as he goes forth goes not alone. Through persecution it may be, through discouragement and trial, in prosperity and in apparent failure, he is conscious of the presence and blessing of his Master.

The closing words of the Psalm are full of ringing cheer and encouragement for the worker for souls. The time is coming when at the name of Jesus every knee shall bow, and the missionary toilers in sunny India, dark Africa, icy Greenland, and the islands of the sea, in every continent, and in every clime, are all hastening on the glorious day when "all the ends of the earth shall fear Him."

THE INFLUENCE OF THE CROSS.

"I was thinking the other day whether I could not find out one single force, acting for the benefit of the human race, that did not come from the cross—that had not its origin from the cross. I cannot find one. Who discovered the interior world of Africa, and set in motion the intellect of that people, and made them an intelligent people? Missionaries. Who has solved the problem of preaching liberty to the women of India? Missionaries and their wives. Who first brought into modern geography the hidden lands and rivers of China, unsealed for inspection the scholarship, and opened for the enrichment of commerce, the greatest empire of the East? Missionaries. Who first dared the cannibal regions—the cannibal shores of New Zealand, Tonga and Fiji—and converted wolves, whose appetites were for blood, into a nation? Missionaries. To come nearer home, who are those in Europe who are now lifting up their voices against war, that horrible perversion of the intellect, and of the soul of man? Who are devoting their means and influence against vice in the high places, and vice in low places, and against the infliction of wrong upon the defenceless? Who are those whose example of righteousness and purity and gentleness conforms with their own spirit, the legislation of governments and the sentiments of society? The followers of the Nazarene. 'The foolishness of God is wiser than men, and the weakness of God is stronger than men.' "—*Selected.*

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

CHILDREN'S SCRIPTURE UNION.

The usual monthly meeting will be held this evening at 5 o'clock at the Lodge Girgaum. All children and young people earnestly invited to come, and to bring their Bibles with them.

JOHN M. MACDONALD, Hon. Secretary.

SPECIAL NOTICE.

On Monday evening Sept. 23rd, a Service of Song entitled EVA, illustrated by Magic Lantern views will be given in the Grant Road Church, Bombay, commencing at 8 p. m.

The Bombay Guardian,

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SATURDAY, SEPTEMBER 21ST, 1889.

NOTES AND COMMENTS.

"Desire earnestly spiritual gifts, but RATHER that ye may prophesy."

The most honourable position on the face of the earth, is not to be found in king's palaces, or in the offices of a mighty human government, but where a man, (or woman), by the power of the Holy Ghost, is prophesying, or preaching the simple Gospel of our Lord and Saviour, Jesus Christ. There are other gifts of the Spirit besides prophesying, gifts of healing for instance, which were bestowed on some saints for the blessing of converted and unconverted alike, and which were somewhat analogous to the mighty social movements of the present day, in which the awakened Church of God is taking such a leading part. But more honourable than "gifts of healing" is this "gift of prophecy," this power to proclaim in the power of the Spirit, the everlasting Gospel of the Blessed God. Therefore "desire earnestly spiritual gifts, but RATHER that ye may prophesy." It is perilous to dethrone the preaching of the Gospel from its rightful position, as the head and forefront of all God's works through the justified believer.

It is sad to see brethren in Christ at disagreement. The devil is in high glee when the disciples of the Lord consume in mutual antagonism the valuable time that ought to be devoted to overturning the kingdom of Satan. Time is short, and can never be recalled. Eternity will soon be here. May we feel the importance and responsibility of redeeming the time. Disagreements often have their beginning in nothing more blameable than thoughtlessness and want of consideration for each other. Sometimes a Christian brother is too exacting in his expectations of another. Hasty words and actions widen the breach, and work full of promise in the Lord's harvest field is thus hindered or stopped. Let us be watchful against the wiles of the devil, and be at peace one with another.

Many and strong reasons have been brought forward why the mails should not be dispatched from Bombay on Sunday, but few who have protested have done so from the highest standpoint. Our commercial interests, our physical well-being, and a host of reasons which touch our self-interest have been urged, but above all these minor matters, let us ask how a Christian Government can offer to the Almighty God the insult of encouraging a heathen nation under its dominion in violating one of His express commands. He thundered from the top of Sinai, "Remember the Sabbath day to keep it holy." That law has never been repealed and Governments or individuals will disregard it at their peril. Far more important to a nation's well-being than any considerations of commercial or personal advantage is the smile of approval of the one Supreme Ruler, to whom "the nations are as a drop in the bucket" and who "taketh up the isles as a very little thing."

Mr. Wallace J. Gladwin, one of the editors of the *India Watchman*, is having a useful time in attending a number of camp meetings in the United States. Mr. Gladwin is also lecturing under the auspices of the Women's Christian Temperance Union in America, on Mission work in India, the opium and liquor traffics, and other Indian questions. Circulars from Miss Willard's head-quarters at Evanston, Ill., have been sent to the local unions, suggesting that they secure union services in the churches for addresses from Mr. Gladwin on these topics.

In August 1873, or thereabouts, was printed in the *Bombay Guardian* a copy of a quaint old covenant, commencing, "Covenant made ye 5th . . . . . 1698/9 and renewed again ye 10th 1710 . . . . . Blessed God thou art to me ye true and Living God," &c. &c. The original copy in possession of the owner has become so effaced by damp that it is now illegible. He would be thankful to any old subscriber to the *Guardian*, who happens to have the numbers for 1873, who could supply him with a copy, either of the paper containing it, or of the covenant, to assist him in deciphering the original. Communications may be addressed care of the Editor, *Bombay Guardian*, Tardeo, Bombay.

We have received copies of the excellent Memorial of the Calcutta Branch of the World's Women's Christian Temperance Union on the Patna case, addressed to the Viceroy of India. We hope to deal with it at length next week. It is a clever summary of the salient points of the whole case.

In regard to the local arrangements for the season of prayer for Sunday Schools, announced in the "Weekly Review" on our first page, we find that Mr. M. T. Carroll, the Bombay Secretary, is arranging the various meetings. We hope every pastor, superintendent and teacher will help to make the meetings successful.

A correspondent in our issue of August 24th, under the heading of "The moral atmosphere of hill stations," mentions "Sir G. Greaves, Col. Bramley, Col. Ilderton (of Landour) Col. Hornsby, Captain Jennings, and Dr. Murphy," as having been concerned in the formation of a Sabbath observance and social purity committee at Mussoorie. Another correspondent sends us particulars regarding some of the individuals mentioned which appear to indicate that their influence is not likely to be in the direction of either Sabbath observance or social purity. Will other readers at Mussoorie throw some light on this matter?

"THE SHEEP FOLLOW HIM, FOR THEY KNOW HIS VOICE."

This morning, before the heat of the day, in the course of a long walk, I saw a shepherd leading forth his flock of nearly a hundred and fifty sheep. He walked before them, and they followed him. To eyes more accustomed to English than to Eastern rural scenes, the sight of a shepherd leading and not driving his flock was full of suggestiveness. The shepherd halted on a large track of common land at a green spot near a piece of water, and sat down. The bleating of the sheep was immediately stilled in contentment, as they grazed on the pasture by his side. So, "The Lord is *my* shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters; He restoreth my soul." . . . . . .

What and where are green pastures for the soul? They are not in idleness and self-gratification. These are the mirage of life. Green pastures are where and wherever Jesus leads. It may be that they are amidst great and difficult tasks. It may be that they are on God's battle-field in the raging conflict against principalities and powers. Or it may be that they are in the faithful, cheerful discharge of common duties, performed as unto God. Yes, He feedeth my soul "in green pastures; He leadeth me beside the still waters," even amidst the thunders of battle. In Jesus we have peace—peace not without, but within." "When He giveth quietness, who then can make trouble?"

"He restoreth my soul." Dear, weary, fainting heart that has been trying to find for itself green pastures and still waters, that sighing says,

> Where is the blessedness I knew,
> When first I saw the Lord?

cease from self, and follow closer on to Jesus. The choicest pasture is not with the stragglers of the flock, but with those who keep nearest the shepherd. If we draw close to the adorable Saviour, we shall not only feed upon the choicest pasture, but shall feel the blessed touch of His hand, and with thanksgiving almost too tremulous, deep, and sacred for utterance, exclaim, "He restoreth my soul . . . . . My cup runneth over."

The Good Shepherd knows the physical capabilities of each of His flock. He carries the lambs in His bosom, and gently leads those that are with young (Isaiah xl. 11). He understands the declining physical powers of those who have followed Him through many years, and who bear in their bodies the marks of their faithfulness. His pitying, loving heart is touched with the feeling of their infirmities, and He will not lead them beyond their strength to follow. Others may appear to be inconsiderate, and forget "to esteem them very highly in love for their work's sake;" but "God is not unrighteous to forget" their "work and labour of love." There is an unfathomable tenderness in the heart of the Good Shepherd.

The subject of Christ's thoughtfulness of the declining strength of some of His flock, calls to mind that the greenest pastures are not here, but hereafter. "My sheep hear my voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Having led them in green pastures and beside still waters on earth, the rapturous hour comes when the gates of the heavenly fold swing back, and the sheep enter, to go out no more for ever. All glory to God!

"The sheep follow Him, for they know His voice." Let us faithfully follow in the spirit of the hymn with the emphatic refrain—

> Follow! follow! I would follow Jesus;
> Anywhere, everywhere, I would follow on!
> Follow! follow! I would follow Jesus!
> Everywhere He leads me I would follow on!

D.

Poona, 17, ix, 1889.

THE SUNDAY MAIL QUESTION.

Great Meeting in Bombay to Protest.

The meeting called to protest against the Sunday despatch of mails from Bombay shewed unmistakeably the strength of popular feeling against the innovation. To say that it was a crowded and enthusiastic meeting hardly conveys the idea. It was packed, and hundreds went away unable to obtain seats, or even standing room, within sound of the speakers' voices.

Sir Charles Sargent, Chief Justice of the Bombay High Court was elected chairman. He said it was a question which affected the mercantile community, in an essentially mercantile town which was second to none in the colonies or elsewhere, in its commercial relations with England. He thought all would be satisfied if the mail left on Saturdays.

The Bishop of Bombay in a vigorous and telling speech moved the first resolution as follows:—"That this meeting protests against the proposed despatch of the European mails from Bombay on Sunday during a large part of the year, as a measure fraught with injury to the moral, physical, and material well-being of the community in and beyond Bombay." He said he had already stated in a published petition the way in which he believed the proposed change in the mail days would affect the moral interests of the community of Bombay. It did not need much enforcing that overstrain and overwork are bad for man's moral nature. All doctors tell us that worry and overstrain cause a resort in some form or other to stimulants to get through the work; the European to the "peg" and the Native to opium or some other kind of drug. He did not see how it was possible to maintain the Sunday rest or the Saturday half holiday for long if the mails went out on Saturday. Those European houses most intimately concerned would have to be open at once. Then others in which there were no Christian members would feel they were losing by keeping closed, and very speedily all European offices would be opened, and probably some arrangement would have to be made for the banks to follow suit. Passing to the question of the physical injury which would accrue to the community, the Bishop said,—"Which brain does anybody suppose is in the best condition at the end of ten years' work—the brain which has been worked for six days a week, or the brain which has been worked for seven? I do not think anybody can have a doubt upon the subject. Which set of muscles will be in the best order—that set which has had some manly exercise on Saturday afternoon, or that set which has been cramped up over the desk till 5 o'clock for seven days? And if you want an illustration of the way in which I believe that the weekly rest affects the physique, not of individuals, but of a nation, I will ask you which of the races in the world do you believe to have the finest, the most adaptable, and the longest lasting physique. I tell you without a moment's hesitation that it is the physique of that race amongst whom, and by whose sacred law, the weekly rest was first started—the race which has observed the weekly rest for some seventeen or eighteen hundred years longer than any European community—that race which in every country that you go into, you will find—I mean the Jews." By statistics the Bishop proved that in places where the Jews lived under worse conditions than the rest of the population they were twice as long-lived.

The Hon. Mr. R. M. Sayani, a Mussulman gentleman, seconded the resolution. He thought the Secretary of State for India had not in this matter given due consideration to the interests of Her Majesty's subjects in India. Politically too, he declared it would be a mistake to close the mail on Sundays. Just fancy a Prince of the Royal blood of England or the Christian Viceroy of the Christian Sovereign of Great Britain leaving Bombay on a Sunday, whilst the Church bells are ringing calling Christian men to prayer, and all the Christian officials and the representatives of the other communities hurrying on, not to the Church but to the bunder, to bid farewell to the Christian Prince or Viceroy! The very idea of the spectacle is ludicrous. Morally, too, the effect would be disastrous. Our rising youths following the example of their Christian rulers would come to conclude that religion is a matter to be disregarded. Before the British took possession of India, Mussulmen had their weekly day of rest, Friday. That was given up in favour of their rulers' Sabbath, but now that substitute was threatened to be taken away. The Mussulman community was equally aggrieved with the rest of Bombay on this matter.

Mr. Pherozshah M. Mehta, a Parsee gentleman, cordially supported the resolution. He thought there was nothing like a common grievance to bring people together. All classes and creeds were affected by this proposed deprivation of an institution which has worked itself into the common life of the city, and contributes in no small measure to its welfare. There could be but one opinion as to the character of the weekly day of rest which English people have introduced into India. He hoped we should obtain justice, but it was a far cry from India to the India Office as they knew by experience. It was unfortunate that instances like the present had the unhappy tendency to foster the belief in this country that when India and the colonies were concerned, India had to go to the wall. It was a political blunder to be always throwing the sword in the balance.

Mr. Justice Bayley enlarged on the subject of loss to the volunteer movement which would be entailed if they should be deprived of their Saturday half-holiday.

The Hon. F. Forbes Adam, moved,—"That in the opinion of this meeting no adequate cause has been shown for inflicting on this city the inconvenience and injury entailed by the proposed despatch of the European mails from Bombay on Sunday." He considered this resolution was very moderately worded, considering the cruel injustice which it was proposed to inflict upon Bombay. Under the present postal arrangements the Australian mail leaves Adelaide on Monday evening. Our friends in the colony object to run trains on Sundays, and so the mails leave Sydney on Thursday and Melbourne on Friday, reach Adelaide late on Saturday night, and lie there till Monday afternoon. The Australians say we have stood this too long, and we will not agree to accept or pay our share of any new agreement with the P. and O. Company unless the mail starts from Adelaide on Saturday, or, if you prefer it, on Friday, or Thursday. Here London steps in and cries, if you start the mails from Adelaide on Thursday or Friday or even Saturday, we will have them arriving regularly in London on Friday, the day of departure of our mails, or on Saturday, which will interfere with our half-holiday, and we cannot have this. It is, of course, inconvenient for London to have mails arriving and departing on the same day, but it is not so bad as for us to lose our day of rest. London knows the value of a Saturday half holiday: it sets great store by it, it will

not have it jeopardized. But if a Saturday half holiday is important in the fresh and invigorating climate of England, how much more so is it in India, where we work from year's end to year's end with the languid thermometer standing wearily at between 80 deg. and 90 deg. night and day. Well, Australia cannot have a Monday or Tuesday departure from Adelaide, for that would necessitate trains on the preceding Sunday. Wednesday is the only day left and a Wednesday departure from Adelaide involves a Sunday departure from Bombay. While sympathising with the wish of Australia to preserve their day of rest, he thought the labour entailed by running a Sunday train for the mails there, was insignificant compared with what would be entailed on Bombay by the departure of the mail on Sundays. He trusted by the co-operation of the P. & O. Company some arrangement would be come to, to suit all parties.

The Hon. K. Telang, a Hindu gentleman, seconded, and Dr. Blaney supported this resolution. The latter said that for forty years he had gone in and out among the homes of all classes in Bombay, but he never remembered such a unanimous feeling on any subject as there was on the present. He had never himself broached the subject, but again and again during the past month, he had been asked whether he could not help to prevent such a misfortune falling upon the city. He did not hesitate to say that if this misfortune should come upon the industrial classes of Bombay, he spoke for the second and third classes of the people engaged in commerce, the whole of them would have their health destroyed.

Mr. George Cotton also spoke for the industrial classes, in supporting the resolution, and said that the Bombay mill-owners were more and more seriously thinking of substituting the weekly rest of Sunday, for the numerous but irregular holidays they now gave. But if Sunday should cease to be observed as at present, the efforts of those who are endeavouring to obtain Sunday for the mill-hands will be frustrated.

Mr. Grattan Geary proposed, "That this meeting while strongly of opinion that Friday is the most suitable and generally acceptable day for the despatch of the mails, accedes to the proposal of the Government of India that their departure be fixed for 2 p. m. on Saturday all the year round." He strongly supported the various points of the previous speakers, and said that the Corporation, which is a representative body, with a right to speak on behalf of the Hindus, the Mussulmans, Parsees, Jews, and Christians, making up nearly a million of inhabitants of this city, has by a unanimous vote resolved to memorialize the Secretary of State to use his influence to avert a step which would be calamitous.

The Hon. Mr. Latham proposed, and Dr. Mackichan seconded,—"That resolutions II. and III. and IV., together with the names of the chairman and speakers of this meeting be communicated by telegraph to the English press." The former said that if the Bishop would write to his brother bishops, and the journalists to their brother journalists, and the leaders of the mercantile community to their brother leaders, it would have more effect than a meagre summary in the English press.

The meeting concluded with the usual votes of thanks to the chairman and convener. All the resolutions were carried amid much cheering, there was not a dissentient voice throughout the whole proceedings.

"You look out for a man that knows. His testimony is worth more than the testimony of a million that almost know."

The gage of the piety of a Church is its missionary spirit. A church without a missionary spirit will soon be a church without a minister; for emphatically, a Christian is and must be a missionary, and missionary zeal is the inspiration that gives life and growth, breadth and depth, richness and power, to both the Christian and the Church.

GOD'S MISSION IN SUFFERING.

"Blessed is the man whom Thou chastenest, O Lord, and teachest him out of thy law." "Whom the Lord loveth He chasteneth." "Every branch that beareth fruit He purgeth it, that it may bring forth more fruit."

Lord! praise for Thy chastening hand,
'Neath which soul-graces grow;
Let suffering do Thy perfect work,
This heart Thy image show.

O Christ, in weakness Thou art near,
And precious to my soul;
But bliss Thy loving voice to hear,
That says—"My child, be whole."

Returning strength I give to Thee
To thee alone I'll live;
With joy my all the Lord's shall be,
Accept the life I give!

ROCK OF AGES.

In the account given of the burning of that ill-fated steam-ship, *Sewanhaka*, is an incident of one of our most familiar and best-loved hymns. On board the steamer were a Fisk University Jubilee singer and his wife. Before leaving the burning vessel both were supplied with life-presevers, but some one cruelly dragged away that of the wife, leaving her without hope except as she could cling to her husband. This she did, placing her hands firmly on his shoulders and resting there until her strength becoming exhausted, she said:

"I can hold on no longer!"

"Try a little longer," urged the agonized husband. Let us sing "Rock of Ages." And as the sweet strains floated over those troubled waters, reaching the ears of the sinking and dying, little did they know, those sweet singers of Israel, whom they comforted. But lo! as they sang, one after another of those exhausted ones were seen raising their heads above the overwhelming waves, joining with a last effort in the sweet, dying, pleading prayer:

'Rock of Ages, cleft for me,
Let me hide myself in thee.'

With the song seemed to come strength; another and yet another was encouraged to renewed effort. Soon in the distance a boat was seen approaching. Singing still, they kept afloat, and soon with superhuman strength laid hold of the life-boat and were borne in safety to land. This is no fiction; it was related by the singer himself, who said he believed Toplady's sweet hymn, "Rock of Ages," saved many another besides himself and wife.

SOMETHING MUST GIVE WAY.

Mr. Spurgeon tells of a woman who wanted the use of a school-house for a Sunday School. The man to whom she had to apply was a sceptic, and before going to him she asked God that she might have the house. She then asked the man, and he said, "No! The school-house was built for secular learning, and we want none of your Bible nonsense." "Well," said the woman, "I didn't ask you first; I asked a higher One than you, and I believe I shall get what I want, because I mean to pray for it till I do; for, do you know that when I pray with all my heart, there is something that always gives way? Sometimes it is a man's health, sometimes his life, but always something; and I am certain when I get the full strain of prayer on, something will snap." And something did snap. The man couldn't get the matter of this woman's praying out of his mind, and he sent word to her that she might have the house.

"Put in thy claim poor saint, and the Heavenly banker will honour the cheque, if presented in faith and endorsed in Jesus' name. There is no limit to the heavenly exchequer."

ANOTHER FUNDAMENTAL OF SUCCESS IN MISSIONARY WORK.

In our last issue we gave extracts from an article by Dr. A. T. Pierson on the "Prayer basis" of mission work. Another article from his pen in the same issue of the *Missionary Review* is equally worthy of consideration by the Christian Church. This is the first of a series on the "Ministry of Money." In it Dr. Pierson takes up what we believe to be an impregnable position; *i. e.*, "that the Bible teaches throughout that God asks, and in the highest sense accepts, for the purposes of His Kingdom, *only consecrated money*."

In treating this subject Dr. Pierson says many good things. Here is one:—

"When God gives His own solution to a problem, we need look no further. He here calls our attention to the ministry of money in His Kingdom. Observe, not the ministry of *wealth*. The poverty of the poorest as well as the affluence of the richest has a ministry to fulfil, and the mites of the widow, God values as much as the millions of the merchant prince. Nay, the only encomiums bestowed by the Lord on givers have been on those the abundance of whose poverty abounded unto riches of their liberality." . . . . . "All godless or unsanctified giving to God proceeds on the principle that *God has need of money*, which is not true."

The pillar of his argument is based upon the fiftieth Psalm, which he divides into two portions addressed respectively to the people of God and to the wicked. The lesson from that addressed to the child of God, being the truth that all that is given is but "to express obedience and gratitude on the part of the offerer. Hence they imply the salt of the covenant, previous offering of self." In the second place, God *rejects* the offering of wilful transgressors, and warns them that he may instead tear them in pieces and none shall deliver.

"Hence," says Dr. Pierson, "it irresistibly follows that for believers *to depend upon unconsecrated money* for carrying on the benevolent work of the Church is diametrically contrary to the expressed will of God. We have long felt that appeals to unconverted men for pecuniary aid in mission work are both inconsistent and harmful. We remember an instance. A very rich but godless man was approached with a request that he would give 500 dollars to relieve a pressure of debt in a Foreign Missionary Board. His answer was: 'You ministers say from the pulpit that we unconverted rich men are idolaters; but you come to us idolaters for our money to carry on what you call the Lord's work!' That was a deserved rebuke to which the Church of God has often laid herself open by her indiscriminate appeals for money.

"We believe that the Church ought to be bold enough and spiritual enough to take high ground, and appeal *only to disciples* for money for mission work. Great as is the need of money, it is not so great as to justify an unscriptural plan for raising it. God calls us to take the plane of faith, to remember that He owns all; that the hearts of men are in His hand; that He can unlock the treasuries of the rich and make the abundance of poverty to abound unto the riches of liberality. All these frantic appeals for miscellaneous collections; all this eagerness to get large gifts without regard to the character of the donors; all this representation of the pressing needs of God's dearest cause, as though God were a pauper; all this flattery of godless givers which leads them to think they have put God under some sort of obligation by their gifts, while living in rebellion; all this slavish dependence upon those who are not disciples to furnish funds for the work that only disciples can either conduct or appreciate; all this is, we believe, in violation of Bible principles and is a prominent cause of the blessing being withheld from our financial methods!

"We write these things sadly but with the intensity of deep conviction. We have watched for many years the unsound and rotten basis of

our missionary finances. We have seen Herculean efforts, to raise funds, with a trumpet flourish over success, to be followed by a reaction, a proportionate decline in giving, depletion of treasuries, and a minor strain of complaint and despondency. Surely this is not God's way of carrying on missions. We are not raising money according to a Bible fashion, we are walking by sight, not by faith. We are using pressure of appeal more than the prayer that prevails; we are depending on our importunity with man more than our importunity with God. We forget who it is that opens human hearts and sends forth labourers into His harvest and bestows the spirit of liberality. We look to human patronage in a work that by its nature disdains any patron but the Lord Himself."

CALLED IN BOYHOOD
TO A MISSIONARY LIFE.

Fred Arnot was a little boy in Scotland, says the *African News*, living in the vicinity of the Livingstone family. When the father of the Livingstones returned from the Zambesi expedition in South Central Africa, in 1864, young Arnot was taken by his parents to a meeting addressed by the missionary. As most missionaries (we wish we could say this of most ministers), David Livingstone knew how to talk to little boys. Said he, among other things, "The smallest boy here can resolve to go to Africa." Fred as he looked around and saw he was the smallest boy in the congregation, said to himself, "That means me." And from that moment he resolved to be a missionary to Africa. From the inspiration there received, this became the dream of his life, and all his studies and plans and castle-building were to this end. A boy soon grows from childhood to early manhood; and young Arnot was soon knocking at the door of a missionary society for passage to Africa. He has proved one of the greatest and most useful missionaries in all South Central Africa, and is still there. He has published a book on mission work in Central Africa that is very interesting. Recently he returned to his home in Scotland, to see his aged parents and get recruits for his missions. You can see how interested he is still in his work by the last words he spoke to the poor heathen before starting for his homeward journey. "I am going home," said he, "but my heart and my work are here, and I shall soon be back." And he has now gone back, taking several devoted men and women to help him in this far-off land.

THE EXPERIENCE OF THE MORAVIAN CHURCH.

Is thus given: "Our Church has always attached great importance to a sound system of theology, and when, 150 years ago, her first missionaries were about to leave for foreign fields of labour, the Church hesitated before giving them her sanction, because these brethren were men of no intellectual culture. Soon, however, the Church understood that she was to transfer to the Lord Jesus Christ the absolute and exclusive right of choosing those who are to be sent forth on the foreign service of the King of kings. From that time up to the present, in her different mission fields, men of rare intellectual endowments have worked side by side with simple artisans, whom the Saviour's call and strength had rendered equally capable of serving the Master, each one with the gifts he had received. And her want of faith in early times has signally been put to shame, for as she now confesses, the greatest results were generally achieved by means of the weakest and feeblest instruments." "Without Me ye can do nothing."

There must be a strong connection between the peace society and missionary exertions, because *war is the principal antagonist to the circulation of the Gospel*.—DR. MEDHURST.

Correspondence.

SUCCESS OR FAILURE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I have just read with deep interest your report of Bishop Thoburn's Conference Sermon at Bombay. The Bishop is, as you say, a man of a sanguine temperament, prone to look at the bright side of things; and the hopeful view he presents of the baptisms he hears of in almost every station, is simply an expression of the perennial sunshine in his heart. My temperament is the antipodes of his, I am apt to fix my gaze on the dark side of things. It will perhaps be an advantage to the reader, who wishes to see both sides of a burning question of the hour, to hear what a man, whom age has made dyspeptic and circumstances somewhat cynical, has to say of the baptisms which are in some parts of the Mission field the order of the day. I look upon them as an indication of *failure*, not success; and my decided belief is that they are blinding us to a fact we ought to recognize, breeding self-approbation where there ought to be self-humiliation, leading to self-reform, and multiplying our difficulties. That they are among the most discouraging signs of the times the following considerations will make manifest:—

1. They are as a rule *mere* baptisms indicative of no change whatever of thought, belief or sentiment. Their worthless character is set forth by Bishop Thoburn himself, when, with characteristic *naivete*, he confesses that 85 of the off-hand baptisms, which were sources of pleasure to him, turned out mere shams "in a time of trial;" and it may be safely assumed that the remaining numbers were following suit. They are man's work which perisheth, not God's which abideth.

2. They are brought about by means, such as are, in the opinion of nine-tenths of the missionaries themselves and the most thoughtful among their converts, *questionable*. Some years ago there was, in a station which we would not name, a regular baptism *race* between a Baptist and a Church of England Missionary. If one day you heard of twenty baptisms ensured by one of these combatants, on the day following you would be sure to hear of thirty dexterously manipulated by the other; and in this way two lines of baptisms ran parallel to each other, increasing in bridle. I do not know which of these two gentlemen was the winner; but the gentleman now in charge of a small residuum of this work said to me that he sincerely wished the work had never been done! Native Christians are certainly growing in spirituality and their attitude when their religious meetings, or services are in progress, is that of devotional earnestness; but when baptism is administered, except in the case of infants, they are tempted to laugh in their sleeves! Let them be *honestly* appealed to, not frightened into a denial!

3. The missionaries who are encouraging these baptisms are *demoralizing* their Native agencies. The fall of a Missionary, the late Dr. Mullens used to say, means the fall of hands of feeble workers, and clusters of infant churches. When the Missionary goes an inch out of the proper path to compass baptisms, his weak Native assistants will go an ell to please him; and so a little deviation from principle on his part leads to gross violations thereof on theirs! Under the vicious system of baptism in vogue in some quarters, the Native preachers are growing in the grace of diplomacy; and in proportion as they are thus improving they are being unfitted for the *true* work they are appointed to do.

4. These baptisms are stumbling-blocks in the way of Christian progress. They are in the first place bringing the Missionary into disrepute. The general impression in the country is that, because legitimate means have failed, and failed egregiously, missionaries are resorting to such as are illegitimate for the purpose of maintaining the prestige of their cause! I do *not* accuse them of utilizing pious fraud; but the country does. These baptisms in the second place are *really* weakening the churches, and giving a bad name to the Native Christian community. If the lower classes were *converted*, they would certainly exercise a beneficial influence on the higher orders; but where baptism is travestied, and ignorant men brought in by a series of manœuvres which cannot bear day-light, the issues cannot but be of the most disastrous kind!

5. They are leading some indiscreet observers to advocate one method of operation at the expense of the others. They are looked upon as fruits of preaching, and preaching therefore is exalted at the expense of educational and other work. But they are really the fruits of something behind the vail, not of successful preaching. In recent discussions the history of Tinnevelly has been characterized as 'glorious;' but all India knows that the history of Tinnevelly is the history of a series of adroit attempts to render famines and pestilences subservient to the great cause of Missions. *All* proper methods have failed, and let not the poor Missionaries in Missionary Colleges be made scapegoats!

6. And lastly they are sops to our consciences, and they blind us to the fact that we have lamentably failed. Instead of humbling ourselves before God and ascertaining the causes of our failure, we report success, and congratulate ourselves thereon! Self-reform is the first thing needed in Mission circles, and that which tends to put it off can not but be deprecated. Some of the causes of our failure I will point out if you have the courage—a thing in which you are *never* deficient—to publish this *exactly* as it is sent.

RAM CHANDRA BOSE.

Lucknow.

[Our correspondent's letter seems very inconclusive. We must have faith in the honour of missionaries. No right-minded Missionary would baptise persons unless he believed in their genuine acceptance of the Lord Jesus Christ as their Saviour. In regard to Bishop Thoburn, hopefulness is an essential qualification for a leader. Hopefulness quickens, but despair paralyzes Christian effort.—*Editor*.]

SUNDAY MAILS.

To the Editor of the "Bombay Guardian."

SIR,—Although the meeting in the Town Hall on this subject was very enthusiastic and will no doubt be productive of good results, I think nevertheless, that the grand opportunity of the occasion was lost, *i. e.* that of strongly urging the greater observance of the Sabbath on the part of the various communities present, by the closing of shops and the stopping of all other business carried on at present in Bombay on this day of rest.

The Hon. Forbes Adams stated that there was no adequate reason put forward by the Colonial and Indian Secretaries of State as to why India should receive less consideration than Australia in so important a matter as that before the meeting. In my opinion there is a very substantial reason, and that is because the professing Christian population of Australia is very large in proportion to that of India, and since the religious creeds of India do not require the observance of the Sabbath, as a natural result the larger Christian population is given the preference. Could Indians show, by insisting on the stoppage of all traffic and business of every description, as is done in England on Sunday, that they regard the necessity of Sabbath rest as of great importance to the progress of their people morally socially and physically, then might we hope to receive as much if not more consideration than our Australian friends.

I believe, now that this question is before the public, it would be well for some of our most influential citizens of the various communities in Bombay to join together in forming a '*Day of Rest Alliance*,' and petitioning the Indian Government to so strengthen the law as to require all places of business to close on this day, for in spite of all that was said at the meeting on Wednesday, the Sabbath is very slightly observed at present in India.

Yours for humanity,

A CITIZEN.

WEAK-KNEED CHRISTIANITY.

To the Editor of the "Bombay Guardian."

DEAR SIR,—While Bombay is vigorously protesting against a Sabbath Mail Service, the Capital of the proverbially benighted Presidency is proposing, through the Madras Hunt Committee, to have hunting on Sunday mornings. In deprecating the proposal, the editor of the *Madras Mail* says that "hunting men all the British world over" observe Sunday as a *dies non*, "not for sanctimonious reasons, "but from a feeling of respect for tradition, opinion "and propriety, which does good sportsmen honour." It follows from this, that the keeping of the Sabbath in obedience to a Divine Command which is to be found in the same category which forbids murder, is feebleminded sanctimoniousness, but that doing so in deference to the opinions and susceptibilities of one's fellows is honorable! To me such hypocrisy appears to be contemptible; if a man is not moved by love for his Maker to keep a command, the definite terms of which are unmistakable, let him go out and sin to his heart's content and brave the consequences; the thief at heart is no less a thief because a wholesome dread of the policeman's baton keeps him from dipping his fish-hook fingers into his neighbour's pockets. The editor of the *Mail* would resent the charge of his not being a good Christian, but the weak-kneed Christianity which suggests the keeping of the Sabbath on such low considerations as he supplies, is a delusion and a snare and must excite the amusement, if not the contempt of the heathen.

Yours truly
R. A. B.

Secunderabad, 17th Sept. 1889.

AN ENERGETIC GIRL.

Miss Jennie Slack, aged sixteen years, residing in the blue grass region of Iowa, near Villisca, has this season planted and cultivated thirty-five acres of corn, besides milking six cows night and morning and helping in other work about the farm household. The corn is in splendid condition for a big crop, and the young lady who raised it is said to be fine looking, intelligent, and none the worse for the hard work she has done for her invalid father, who was unable to pay a a hired hand or to do it himself.

A SMART RETORT.

It happened recently that an Irishman signed the pledge and donned the blue. Passing his favourite public-house the day after, the landlord who stood at the door accosted him thus:—"Ah, Pat, I see you have been making a fool of yourself; come here, man, and have a glass of ale, it will do you good." "No, thank you, I have given up the drink, and I mean to keep my pledge." "What nonsense! you believe the Bible; what did Paul say to Timothy? Did he not tell him to take a little wine for his stomach's sake?" "Ah, sir," said Pat, laughing "that may be true, but you are not Paul, and I am not Timothy, and besides I have not any stomach ache," and away he ran without waiting to hear the publican's reply. This conversation is a good illustration of the shallowness of most of the arguments used to support the drinking of alcoholic liquor.

PASSENGERS ARRIVED.

Per P. and O. Str. *Siam*, Sept. 15th.

From London—Mrs Brunton Mr R E Cripps Mr H D Davies Mr T Harwood Miss Davies Mr Sassoons Dr Holman Mr Gowans Miss Marie Tyrelle Mr J Airds Mr A Ashworth Mr G Morgan Mr W Chadwick Mr W N Cresswell Mr Armitage Mr W Nicholl Mr Nicholl, junr and Mr Winckler.

From Brindisi—Depty Surg-Genl Farrell Mr J Manson Mr R Trevethick Mr H M S Matthews Mr G Macdonnell Miss Matthews Mr W B Allen Mr Spencer Cox Mr R Walker and Mrs Williams.

From Venice—Major Shone.

From Aden—Mrs Morgan R Thomas.

PASSENGERS SAILED.

Per P. and O. Str. *Ganges*, Sept. 20th:

For London—Brig-Genl R M Rogers Miss M Douglas Mr W F Jacob Mr Jacob Miss Bell Mr J M Francis Mr G Webb Mr J Mack Mr J C Norwood Mr A Maitland Mr J E Anderson Mr Mahomed Newaz Khan Mr Pearley Mr Thomas Trish Mr Walter Moore Mr W M Ross Mr W McQuarie Mr J Smith and Mr L Reed.

For Gibraltar—Mr J M DaSilva Mr J C DaCosta Mr J daSilva Pachico and A de Leao.

For Brindisi—Mr J J F Lumsden Hon Mrs Hutchins Col A R Badcock Mr J G Watkins Col and Mrs Begbie Mr Mahomed Shafe Mr Probh Dial Mr F P Nathan Mr Abdul Hakim Khan Mrs Edwards Mr W D Shaw Mr J K E Verschoyle Mr C J Elton Mr A F A Hervey Mr C R Haygarth and Miss Patterson.

For Venice—Professor Lindsay.

For Aden—Mr J Eastman.

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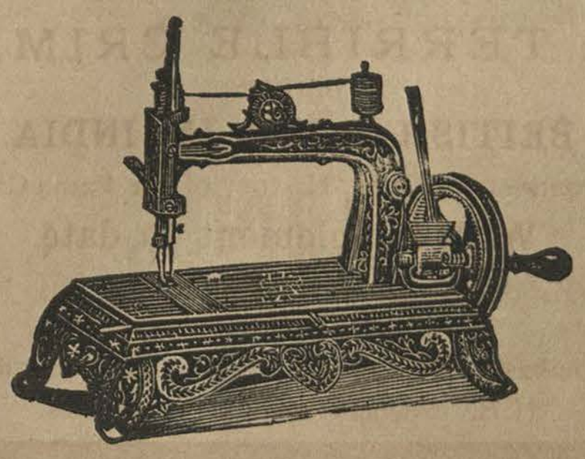

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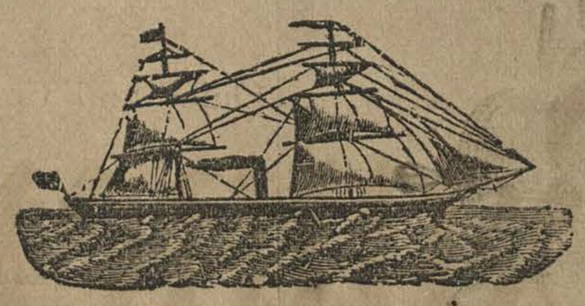
ANCHOR  LINE.

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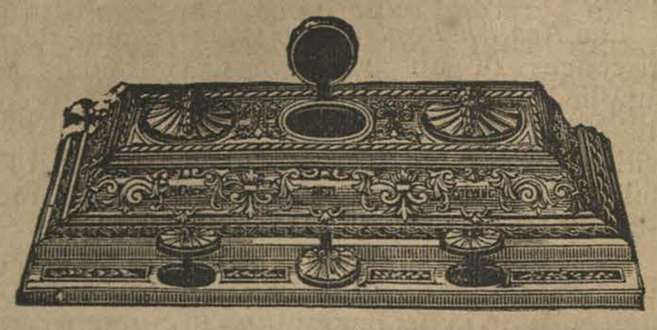

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